Description of

Bishop Hopkins' Monument

at Rock Point, Burlington, Vermont

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The Monument is made from Vermont marble, from the old Pittsford quarry, the blocks of the base and three steps being of granite from Barre, Vt., and the foundation and cemetery wall being of stone gathered from Rock Point itself; it is coped, however, with blue limestone from Essex, N. Y., in allusion to the fact that the last services of the Bishop's ministry were given to the church on the other side of Lake Champlain. The three steps represent the ever Blessed TRINITY as the foundation on which the whole work of Incarnation and Redemption rest. The entire monument is fifteen feet high — the number of the resurrection. The cross is twelve feet high — the number of Apostolic fullness; the shaft being seven feet, the number of the SPIRIT; and the upper part five feet — the number of the Law, in obedience to which CHRIST died. The width of the arms is four feet — the number of the world, CHRIST having died for the sins of the whole world.

The side turned toward the Vermont Episcopal Institute — the chief visible monument of the Bishop's official work — is official in its meaning. In the centre of the Cross is the Dove, the emblem of the HOLY SPIRIT, four groups of seven rays each proceeding from Him, one group toward each of the four arms of the Cross. The monograms above and below the Dove, and at either side signify, when read so as to make the sign of the Cross, "JESUS CHRIST, the First and the Last." It is through these that the Rays of the HOLY SPIRIT reach the twelve Apostles, whose figures stand in the four arms of the Cross, three in each; for the HOLY GHOST was sent to them by and through CHRIST himself. And the rays pass through and are seen in the background behind the Apostles, because the Spiritual power was not intended to reach them and then die, but to continue with their successors to the end of the world. The Apostles are arranged in threes; but the couples in which they are grouped in the Gospels are at the same time presented by placing the two companions just opposite to one another, first from top to bottom, and then from left to right, making the sign of the Cross. Thus three times making that blessed sign, the catalogue as given by S. Matthew is completed, only putting S. Paul (after whom the

church in Burlington is named), in place of Judas Iscariot. In each group of three, the central Apostle looks straight forward, the other two looking outward each towards his own side, thus indicating their obedience to the command to go to all nations, and preach the Gospel to every creature. The shaft of the Cross, below the Apostles, is occupied by the Pastoral Staff of the departed Bishop, grasped by his left hand, the drapery of the arm representing accurately the robes worn by him during his life, and the crook of the staff being turned from him. The rays from the Dove, after passing behind the group of the three Apostles immediately above, are continued through the whole background of the shaft down to the foot of the Cross, indicating that the gift of "the HOLY GHOST, for the office and work of a Bishop in the Church of God," is precisely the same now that it was in the beginning; but the rays grow wider as they proceed, showing that the historical evidence of the Truth of the SPIRIT is *cumulative*, and increases as the ages add their testimony. The ground is also dotted with stars of varied sizes, composed of either straight rays, or wavy rays, or both; the straight signifying the delight of Divine knowledge, the wavy signifying the fire of Divine love These stars are thickest near the Apostles, but become less frequent further off, and in our late and colder day are mainly of the straight rays, Divine love being less perceptible in these days of division. These stars signify those "who turn many to righteousness," and who "shall shine as the stars forever." Another allusion would make them the "Angels of the Churches" whom the Son of Man holds in His right hand. The official side of the Cross is turned toward the West — the point of the compass where the sun goes down, and which therefore signifies the powers of Darkness — for the same reason that the West front of the old Cathedrals represented the congregation of the saints of the Church Militant; because *that* is the direction toward which all gifts of spiritual power are to be used, in carrying on the great War of the LORD against the powers of Darkness. The *personal* side of the Cross is turned towards the East, since each Bishop must give his account to God not only as an officer but as a man. This side is therefore much simpler in its style of adornment. In the centre of the Cross is the monogram of the departed, surrounded in the four arms of the Cross, with the symbols of his office — the mitre above, the crossed keys below, and on either side the right hand elevated in benediction, and the crook of the Pastoral Staff. On the shaft below, is the tree of his earthly life, resting on eight steps — each step representing a decade of years (he died aged 76, in his

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eighth decade). The tree is rounded, and the rounded leaves springing from it represent his children, and other descendants, as they were at the time of his decease. The males are broad at the end of the leaf, or turned over as a bud; the females are pointed. Those who have intermarried with the descendants are flat on the surface. A notch severing the leaf at the root indicates death. The oldest child is at the top of the tree, and the order of birth is followed downward. Along each *side* of the Cross is the Vine of the Unity of the Church, with its leaves, grapes, and tendrils, running all the way up from the bottom to the top. The head of the Cross is gabled, the ridge being a three-fold rib, the TRINITY being thus indicated as the crown, as well as the foundation of the whole.

The form of the Cross is the "Celtic" Cross, some of the most beautiful specimens of which are found in Ireland, within a few miles of the city where the Bishop was born. The circle round the Cross indicates *the Crown* which is laid up for us hereafter. It is marked with seven knops at each opening, to show that it will be a spiritual crown. It is lower in surface than the Cross, because *here* the Cross is the more prominent, the Crown being yet in the future. The four small circles clinging to the heart of the Cross, represent the Four Nails — Celtic use making their number four, rather than *three* which is the modern use. The piercings of the block, which form the crown, show that the sorrows which pierce our hearts here below are the means by which our future crown is wrought for us. And the crown holds up the arms of the Cross, because the hope of that future glory gives us strength to bear the crosses in this present life.

The inscriptions are on the four upright sides of the third step. On the South side: *Hic jacet Johan Henric. Hopkins Dei gr. epis. Viridimontan. primus. ob.* 1868, *an. aet.* lxxvi. *epis.* xxxvi. "Here lieth John Henry Hopkins, by the Grace of GOD first Bishop of Vermont, who died in 1868, in the seventy-sixth year of his age, and the thirty-sixth of his Episcopate."

On the North side: *Hic jacet Melusina, an.* lii. *conjux fidelis ejusdem episcopi annos* xvi. *vidua revera ob. laetissima* 1884. "Here lieth Melusina, for fifty-two years the faithful wife of this same bishop, for sixteen years the revered widow, who died most joyfully in 1884."

On the East side: *Requiem aeternam dona eis, et lux perpetua luceat eis, Domine.* "Give them eternal rest, O Lord, and may perpetual light shine upon them."

On the West side: *Requiescant in pace.* "May they sleep in peace."

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